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ol. 38, No. 8

NOVEMBER 23, 1955

10 CENTS

One Returned to Give Thanks

AT THE BAPTISM of their first child, the pastor commended a young couple for the regular attendance at worship. "Many find excuses for staying away, but you a always there," the pastor said.

"I'm only fulfilling a promise I made to God," said the young father.

THEN TO THE AMAZEMENT of his wife—for she had never heard the story—h explained. "We fought hard through months of the Italian campaign. We knew tha the Germans had divisions concentrated along the Po River. We were to push ther across and advance north to the Adige River. Reinforcements we were expectin from the north and from the south were late in arriving. When the real battle bega it was tough! It continued for several days, with no let-up day or night. There wer air attacks and artillery bombardment. I thought it would be the end. As I lay in tha Italian wheatfield with planes roaring above and bombs falling all around me, I prom ised God that if he would spare my life I'd be a better Christian. Now here I ar safe back home."

There was a pause and the young man concluded, "Going to church regularly i just one way of keeping my promise to be better. And I hope I never forget to b thankful!"

—ELIZABETH ANN DEAN

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Mr. Karl G. Lind, publicity director for Springfield, Ohio, evangelism mission, stands amid display of promotional material. Billboards, car signs, posters and newspaper advertising helped to announce the mission program and stimulate local interest in it.

THE CHURCH IN THE NEWS

Reformation sermon stirs dispute

"To date the Lutheran Church as a whole has made no official statement on the matter of integration," members of the Lutheran Ministers' Association of Charleston, South Carolina, declared in reply to an assertion made by the Rev. Charles P. Carroll, administrative assistant of the National Lutheran Council, at a Reformation rally held in St. Matthew's Church, Charleston.

Pastor Carroll remarked in his sermon, "It is time we realized that the churches should be opened to all people." Asked by a reporter after the service if his remarks might correctly be interpreted as a plea for integration of the races within the church, Mr. Carroll said, "Oh, yes. Let there be no doubt of that." The newspaper thereupon headlined its story, "INTEGRATION ASKED IN LUTHERAN CHURCH."

This "does not reflect the thinking of the Lutheran Church as a whole," the Charleston clergymen said. "Pastor Carroll expressed what must have been his personal opinion . . . Later Pastor Carroll stated to the committee arranging the service that he had no intention of urging people of the South to accept his views on the matter." The clergymen's statement also said, "It is true that there is no unanimity of thought on the matter within the church."

"Liberal views" oust pastor

In another part of South Carolina, the Rev. George J. Stafford resigned as pastor of Batesburg's First Baptist Church after an "informal dispute" over segregation. The minister, who is a leader in the state's Baptist convention, entertains "broad" views on segregation and agrees with the integrationists on the schoo issue, church officials said. Governo George Bell Timmerman of South Caro lina is a member of the congregation The governor's father, a federal judge is chairman of the church's board of dea cons.

Mr. Stafford refused to comment on hi resignation, saying that "it would not b in the best interests of the Baptist churc to make a statement at this time." H said he agrees "more or less" with th advocates of integration in the schoo although he has not preached on th subject.

Opposition to priest continues

More than 100 Roman Catholics i Jesuit Bend, Louisiana, last week forme a citizens council to oppose appointmen of a Negro priest as pastor of their mi sion chapel. The chapel was closed tw months ago by Archbishop Joseph I Rummel of New Orleans after parishion ers had refused to allow the Rev. Geral Lewis, a Negro priest, to conduct ser ices at the chapel. Number of masses other chapels in the parish was reduce The archbishop said his ruling would re main in force "until the members of thes communities express their willingness t accept for service in these churches wha ever priest or priests we find it possib to send them."

Assignment of a Negro priest to th chapels would be a step toward racial in tegration and "contrary to the teachin of the church, church organization schools and families," the new citizen council declared. Joseph O. Sendke chairman of the meeting, said, "Ou minds are made up. We don't want Negro priest in this area. If no whi

LEADERS AT SOCIAL WELFARE MEETING
Dr. Leonard W. Mayo, chairman; Dr. C. Arild Olsen, head of the NCCC Division of Christian Life and Work which sponsored conference at Cleveland, Ohio; and Mrs. Clark E. Bruner, representative of Association of Junior Leagues.

priest is available let the mission remain closed."

Similar citizens councils have been organized in many southern communities to fight against any attempts at racial integration.

Lutheran fellowship widened

Lutheran churches in America no longer depend upon a single national or cultural background for their membership, Dr. H. Conrad Hoyer told a Lutheran Home Mission Conference at Minneapolis last week. The executive secretary of the National Lutheran Council's Division of American Missions said that this widening of Lutheran fellowship has been the church's "spiritual adventure for this decade."

Charter membership rolls of new mission congregations include people of many nationalities and races, Dr. Hoyer said. A study soon to be released indicates that more than 700 of the 11,000 congregations affiliated with NLC bodies have non-white members.

Nearly 150 new Lutheran congregations will be organized by NLC bodies in 1955, Dr. Hoyer estimated. This figure does not include the Missouri Synod. United Lutheran Church mission officials have reported that a record total of 70 congregations will in all likelihood be organized during this calendar year.

Social welfare program praised

Anyone listening to reports from Cleveland early this month would have heard that Protestant churches were "fleeing" from their responsibilities in the cities, that Christians often disregarded the values of faith and prayer when they were sick, that Protestants concentrated efforts on the "safe and secure" middle class, that church bodies resisted social change. All these and other charges were hurled as the first Conference on the Churches and Social Welfare was held under National Council of Churches auspices.

When all the speeches had been made and all the accusations aired, the 1,500 delegates adopted a statement praising the progress that America's Protestants had made in facing social problems in a changing culture. "What the churches have taught—responsibility for one's neighbor—the nation now accepts," the statement said. "Our complex and rapidly changing society now requires a network of private and public services—national, state, county and local. To be effective in identifying and responding to the nation's needs, church bodies must tie action to study and planning to social research. Christian love must now find expression, not only in personal deeds of kindness, but in a highly organized system of social and health services as well."

Segregation of women scored

Following the welfare workers into Cleveland were the United Church Women, a division of the NCCC. Almost at once they heard their church bodies chided by Mrs. Murdoch MacLeod, general director of the organization, who said that Protestant churches vote freely for racial integration and yet "persist in the spiritual segregation of women."

"Either by actual vote or by remaining silent on the issue" churches keep women's work separate, Mrs. MacLeod charged. Church boards and organizations "should be well-balanced in membership of men and women," she said.

Venturing into the feminine stronghold, Chester Bowles, former U.S. Ambassador to India and one-time governor of Connecticut, warned that the "ne Russian strategy" may be more dangerou "than anything Stalin ever envisioned His words were echoed by Mrs. Frankli D. Roosevelt, who said that the "smilin faces of the Communists at Geneva cloaked their ultimate objective of wor communism. Both speakers urged "pos tive ideas, dedicated people and peacef action" as antidotes for the threat world peace.

IN THANKSGIVING PROCLAMATION PRESIDENT URGES SHARING

"THE CUSTOM OF DEVOTING one day each year to national thanksgiving is a wise and ancient one . . . In keeping with our oldest traditions . . . we turn again to Almighty God in grateful acknowledgment of his manifold blessings.

"At this time of thanksgiving, may we express our deep appreciation of those forebears . . . through (whose) steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

"May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need . . ."

—DWIGHT D. EISENHOWER

Finnish woman rebuffed

A woman theologian who applied f ordination as a pastor in the Luther Church of Finland ran into a stone w of segregation early this month. Mi Liisa Paivikki Riippa, a divinity gradua of the University of Helsinki and teach of religion in a high school in easte Finland, was told that "the church bound to obey its laws and the word the Bible." The Kuopio Chapter of t Finnish church rejected her application

Several Finnish churchmen, includi Bishop E. G. Gulin of Tampere, had pu licly favored the ordination of wome The 1958 Assembly of the Church Finland will consider the question wh it receives a report from a special co mittee headed by Dr. Aimo T. Nik lainen, dean of the Helsinki Universi theological faculty. Nearly one-third all Finnish theological students a women. Most female theological gra uates serve as teachers of religion.

Television program advocated

The United Lutheran Church shou develop use of television as a mediu for reaching more people with its me sage, the Consulting Committee on Pres Radio and Television decided at its fir meeting held in New York last wee Recommended to the Executive Boa was an appropriation of $250,000 fro the ULCA budget in 1958 and 1959

BISHOP WEARS PEACE DOVE

Latvian Lutheran Archbishop Gustavus Turs (left) surprised visiting West German church delegation when he appeared wearing replica of "Picasso peace dove" instead of the traditional clerical cross.

be used for TV programs.

Next Easter may be the time for an all-Lutheran "spectacular" on TV, the committee was told. Plans are being made by Lutheran Television Associates (including the United, American, Evangelical and Augustana Lutheran Churches) for a special presentation on that day.

Dr. Everett Mitchell was chosen chairman of the committee. Dr. Emerson Reck was named vice chairman and Mrs. Ruth Trexler Kerr secretary.

Pope approves TV

Television may be the "providential means" of increasing throughout the world participation in religious life, Pope Pius XIII told the General Assembly of Radio and Television Broadcasters last month. Because TV penetrates "homes, hospitals, prisons and habitations which are far away from the big centers" many people are able to "receive the Gospel more easily," the pontiff said.

Television has a great potential for either good or evil, the Pope added. It can either bring families closer together or be the means of dividing them. In fields of education, science and international relations television helps "make truth and goodness achieve victory," he said.

"Church of Air" notes anniversary

For 25 years the Columbia Broadcasting System's "Church of the Air" has been presenting weekly religious programs—a total of 2,496 of them. Each speaker on "Church of the Air," a network spokesman said, is heard in a single broadcast by more listeners than the Apostle Paul had in all the years of his ministry.

Two separate half-hour broadcasts are heard each Sunday. In response to suggestions from church leaders, one of the periods is now presented late Sunday evening in order to avoid Sunday morning conflict with regular church services. Speakers are chosen in rotation from various church bodies. The ULCA usually has three or four of the broadcasts each year. Next ULCA participant will be Dr. Paul E. Scherer, who will be heard on Sunday, Nov. 27.

Religion in schools studied

As educators centered their attention on the coming White House conference, scheduled for Washington Nov. 28, a National Conference on Religion and Public Education met under NCCC sponsorship in St. Louis to "discover how

schools may deal with religion and cooperate with church and home in developing in the citizens of tomorrow deep spiritual insights." Dr. Jordan L. Larson, superintendent of schools in Mount Vernon, N. Y., and chairman of the conference said, "We want to discuss the question of how far we can go in teaching religion in accordance with the principle of separation of church and state to which we are committed and in accordance with state laws."

Roman Catholic and Jewish observers also participated in the conference. "Anything that hurts the public schools also hurts our schools," said the Rev. James B. Hoflich, parochial school superintendent in St. Louis. Roman Catholics spend $2 million per day in maintaining parochial schools "not because there is something lacking in public schools but because our faith requires that in conscience we teach a curriculum based on religion," he said.

Rabbi Arthur Gilbert of New York, representing the Jewish organization B'nai B'rith, said that although public schools "have a pressing responsibility to teach moral and spiritual values" his organization would oppose "efforts to use the subject of religion to win commitments for sectarian beliefs."

Principles proposed

After their three-day discussion, delegates agreed that sectarian teachings should not be included in public schools, but that religious viewpoints should be related to the regular courses. Five basic principles to govern public schools in dealing with religion were suggested.

1. Children are creatures of God, responsible to God for all their acts.

2. Children have a right to the fullest development of their faculties and capacities.

3. Respect for the individual conscience and faith of each child is necessary.

4. As children of God all children have equal rights and responsibilities.

5. Religious truth should be included in the child's education wherever relevant to the subject matter.

Air passengers get too high

Air travelers who want to get high as a kite should stay on the ground, the Air Lines Stewards and Stewardesses Association told the U.S. Civil Aeronautics Board. For more than a year many major airlines have been serving liquor to passengers, sometimes "on the house." The result has been that some passenger planes are "flying saloons," said Rowland F. Quinn, president of the stewards' group, which urged that the practice be ended. Passengers are inconvenienced and sometimes endangered, it was said.

Sen. J. Strom Thurmond of South Carolina and Rep. Thomas J. Lane of Massachusetts both announced plans to introduce legislation in Congress barring the serving of liquor aloft if the airlines or the CAB do not take steps to remedy the situation.

Wrigley is found guilty

The defendant's chair was empty when the trial committee of the Northwest Synod met in Milwaukee Nov. 10. The Rev. Victor K. Wrigley stayed away on "orders" from his congregation, Gethsemane Church in suburban Brookfield. It would be "completely up to the synod" to decide whether he was to remain as one of its pastors, Mr. Wrigley had said. He also put it up to his congregation to decide if he was to remain as pastor, refusing "on my own initiative to break fellowship with either the synod or the congregation." As a mission, Gethsemane Church owes $29,000 in church exten-

NEW LUTHERAN CHURCH IN SOUTH AMERICAN CAPITAL

Chapel and parish building (foreground) of Resurrection Church in Caracas, Venezuela, near completion. Building has been in use since Sept. 1, forms part of Lutheran center for multi-lingual congregation.

sion loans granted for church and parsonage. Part of the pastor's salary is also provided through the synod.

Charges that Pastor Wrigley has taught or preached doctrine in conflict with the synod's constitution on six specific counts were investigated by the committee. They heard that he denies the "divine objective authority of Holy Scripture," the "historicity and actuality of the Virgin Birth," repudiates the "true exposition" of Scripture, does not believe in the physical resurrection of Christ, denies the "origin and cause of original sin" and repudiates the "sacramental union in the Lord's Supper."

No decision was reached on the charge involving original sin. Finding Pastor Wrigley guilty on the other five counts, the committee recommended that he be suspended from his pastoral duties until the synod can take final action next spring.

Divorce provisions opposed

The Roman Catholic Church in West Germany has resumed a campaign for repeal of divorce laws enacted during the Nazi regime, according to a report last week. Present laws allow divorce in case of a three-year "incurable" separation of man and wife, and for reasons of mental, contagious and repulsive disease.

Church opposition is supported by West German Minister for Family Affairs Franz Joseph Wuermeling, a devout Roman Catholic who has called his ministry "the patron saint and guardian of the family."

Mixed marriages are on the increase in both parts of divided Germany, 1954 statistics revealed. Rate of increase is largest in predominantly Roman Catholic areas. In the Rhineland, 31.5 per cent of all marriages in Protestant churches united partners of different faiths. Similar figures were reported in other areas.

WASHINGTON

By ROBERT VAN DEUSEN

PARSONAGE EXPENSE

MINISTERS HAVE something extra to be thankful for this year. Uncle Sam gave them a break in the new income tax regulations. The biggest reduction goes to ministers who rent or buy their homes. But a liberal Internal Revenue ruling includes to a smaller extent pastors who have free parsonages.

The new law reads: "In the case of a minister of the gospel, gross income does not include (1) the rental value of a home furnished to him as part of his compensation; or (2) the rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home."

The first provision was in the old law. For years a pastor with a parsonage has not been required to report its rental value as part of his taxable income. The second provision was added in the new law to give a comparable exemption to ministers who rent or buy their homes.

Interpretation

WHEN THE Internal Revenue finally decided what items could be included in this new exemption, ministers had no cause to complain. If they were buying their homes, they could include the entire monthly payment—principal, interest, taxes, insurance—even though interest and taxes were deductible *in addition to the exemption* by those who used the long income tax report. If repairs to the house were necessary, the cost could be counted toward the exemption.

Those who rented their homes could count the monthly rental as exempt from income tax. Here was the surprise package—both those who rented and those who bought could include in their exemption the cost of operating the house: fuel, utilities, local telephone service.

This generosity was within strict limits. The employing congregation or agency had to list a separate item in its budget for housing allowance. The exempt items were non-taxable only up to the total stated in the budget. If there was no separate budget item, there was no exemption.

Pastors with parsonages

AT FIRST it looked as though the government had gone beyond its original purpose, and given ministers without parsonages a better break than pastors with parsonages. A recent inquiry revealed that parish pastors, too, are included in the new ruling. If a pastor in a free parsonage pays for his own fuel, utilities, or telephone, he may exempt these items in reporting his taxable income.

The same big *if* applies here as well. In order that a pastor may have the benefit of this exemption, a special item for parsonage expense must appear in the church budget. The exempt expenses may be counted only up to the total of that budget item.

It will be a simple matter, in drafting the 1956 budget, to divide the pastor's salary so as to show a separate item for parsonage expense. Most 1955 budgets do not include such an item. A 1955 budget can be revised, but it must be done at a congregational meeting held before the end of 1955. Quick action now can mean a tax saving to the pastor with no cost to the congregation.

IMMIGRANTS AND THE LAW

THE DEPUTY ATTORNEY-GENERAL of Ontario got himself some unwanted headlines recently when he remarked at a meeting of probation officers that over 90 per cent of the murders in Ontario within the past two or three years were committed by European immigrants. Stating that 10,000 persons come into the province from Europe every month, he said that a great many of these persons find their way into the penal institutions.

"Stupid," and "absolutely ridiculous," were comments made by leaders of national groups. An official of the Canadian Citizenship Council, a private organization which concerns itself with New Canadians, said he felt that the deputy was "carried away by his emotions."

He added that it would be almost impossible to make an exact statistical study of criminal tendencies among immigrants. It would vary among ethnic groups.

"GENERALLY SPEAKING in the history of immigration," he said, "on the basis of evidence in the United States the first generation has been more law-abiding than comparative groups in the population. But there is a tendency in the second generation to show somewhat higher crime rates."

The deputy immediately admitted that he had no figures to back up his statement which was made on the basis of "impressions formed from reports received" in his office.

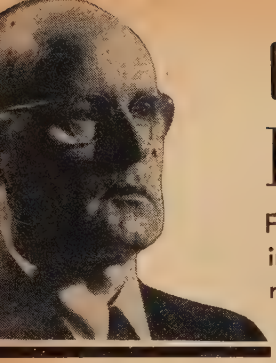
Figures soon came to light to show how far wrong he was. The Dominion Immigration Office at Ottawa announced that of the 22 persons convicted of murder in Ontario in the four years 1951-54, only five had been born outside Canada, and one of these had entered the country in 1927 and could hardly be classed as New Canadian.

Other figures showed that the crime rate among immigrants was low. In the whole of Canada in 1952, according to the Dominion Bureau of Statistics, 29,761 persons were convicted of indictable offenses. Of these eighteen, or .06 per cent, were found guilty of murder. It is obviously unfair to estimate the criminality of any group simply on the record (or reputation) it may have in respect to a rare crime like murder.

Of the persons convicted of indictable offenses in 1952, according to the same DBS report, 89.8 per cent were born in Canada. The minority of 3,024 or 10.2 per cent breaks down this way: 387 were born in the United States; 949 in Britain, all other Commonwealth countries, and Ireland; 76 in Asia; 5 in Latin America; 1,075 in Continental Europe; 532 unstated. Thus in 1952 (the latest year for which figures have been issued), 3.6 per cent of all crimes in Canada were committed by "European immigrants," including those of long residence.

THE NET CONCLUSION is that New Canadians have a good record of obedience to the law. Indeed, they behave better than the rest of the population. The 1951 Census showed that 801,618 of Canada's 14,009,429 people, or 5.8 per cent were natives of Europe, not including Britain. This showing, 5.8 per cent of the nation but only 3.6 per cent of the crime, speaks for itself.

Because of the prominence sometimes given to court cases involving immigrants, the popular conception has been that they are not a law-abiding group. A law official's remark has helped to dispel this belief as erroneous. —NORMAN BERNER



COMING HOME FOR THANKSGIVING

Families belong together on Thanksgiving, but suppose you haven't any? Why not look for someone you could borrow?

By ROSE N. BERRY

When Thanksgiving Day was within two weeks of coming I decided something had to be done. Our children remember their grandparents only dimly. My husband and I have no sisters or brothers, which leaves our Jean and Jack without aunts or uncles . . . not even a cousin.

In my own childhood, Thanksgiving and Christmas were gala occasions. I was blessed with aunts and uncles, grandparents, and there seemed to be innumerable cousins. Those family members who didn't come to our house on Thanksgiving were sure to come on Christmas. It seemed our house would burst at the seams on these occasions.

We have wonderful friends and neighbors with whom we exchange visits throughout the year. But when holidays come, we have consistently refused their kind invitations, feeling we would be intruders in strictly family affairs. No, visiting wasn't the answer. It had to be something else.

Our county home houses some twenty individuals. Most of these old people are either bed-ridden or too badly crippled to get about. There are a few, however, who can be considered quite spry! And so it was that, while the children were in school, I made a secret visit to the home.

There were eight of these wonderful folk capable of going out. But it turned out that four of them already had plans for Thanksgiving Day. I had to be content with the other four, and they were delightful. There were Grandpa and Grandma Wheeler, married sixty years. They had been childless, and welcomed the opportunity to pretend they were parents as well as grandparents. There was little Grandma (Miss) Howell, who laughed mirthfully at her doubt as to how she would fill the roll of "Grandma." And Grandpa Meyer was delighted with the prospect of being a family man again.

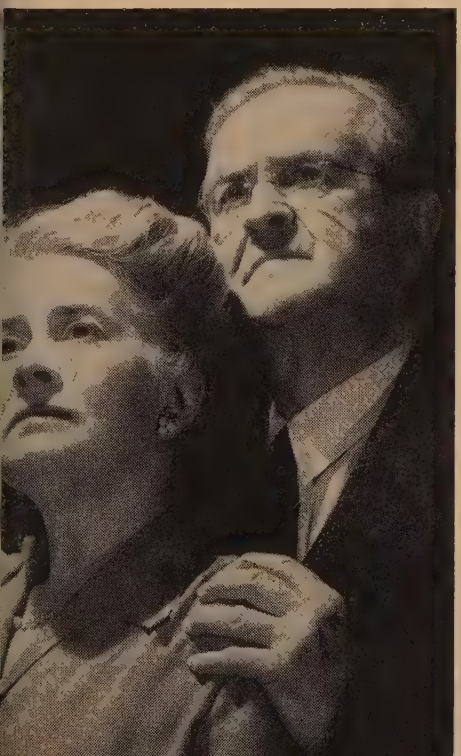
It was settled, to everyone's joy. Early Thanksgiving morning I slipped out of the house before Ted and the children awoke. It was a typical Thanksgiving Day, with soft feathers of snow falling gently, and the air was crisp and clean.

My family was waiting rather impatiently for me, early as it was. Driving homeward I could't quite lay my finger on what it was, but it seemed to me that a bit of mischief was in the air, as well as snowflakes! Yet the gaiety of my family

was contagious, and perhaps that was what I felt. As we pulled into the driveway the back door opened and Ted and the children ran out as though they were expecting us. I was sure I detected a glint in Ted's eyes as he offered an arm to Grandma Howell.

Inside, Ted took Grandpas Wheeler and Meyer into the living-room, where they sat before the crackling fire toasting their chilled hands and feet. Grandmas Wheeler and Howell wanted to help me in the kitchen, which was an excellent idea. We felt we belonged there and all began to feel that we really were a family.

I put the two Grandmas to work peeling potatoes while I proceeded to make pies. Whispering came from the living-room, with sudden bursts of suppressed laughter from Jean and Jack, followed with quick "shushing" noises. A few minutes later, Ted entered the kitchen dressed to go out, and wearing an odd grin.



"Whatever in this world," I thought, as he gave me a quick peck on the cheek and left with no word of explanation other than, "I'll be back soon, Honey." I had no sooner placed four tremendous pumpkin pies into the oven when the door burst open and shouts of "Surprise" were hurled at me. There were the four other old people I had wanted that day at the home. Ted had the same idea, and everyone was in on the "prank" except me. "And you thought you could put one over on us," Ted laughed as he introduced "Uncles" Lew and Jim, and "Aunt" Hilda as well as "Cousin" Emma. The children were enraptured with their new-found family.

No real family could have been happier than ours was this Thanksgiving. The table groaned with the weight of dinner, and hearts were filled to overflowing with the joy of the fellowship we had with one another.

There had been no embarrassed tension. No one felt ill at ease, as might be expected under the circumstances of those who were forced to live in the County Home. Perhaps it was because all realized that they were not only being helped over a day when families belong together, but that we, too, were being helped in the same way. We, as a family group, were not only making them happy; rather the tables were turned, for our new-found family was making us happy.

Looking into their beaming faces, I knew that none of us would ever forget this occasion. The memory of it would abide, to brighten future times.

The day was completed over steaming cups of chocolate, before the fire in the living-room. There were tales told of days gone by, not in bitterness for their present state, but rather with thankfulness that God had given them so much. Ted

and I shared their feelings with real sympathy. For we, like they, had been without our loved ones for many years, and emotions were somewhat mixed with the happy memories of the past, and with the joy of this "reunion."

A PICTURE in our minds came to life as Jean crawled into the lap of Grandpa Wheeler, and Jack cuddled sleepily into the lap of Grandpa Meyer. Just before he dozed off, Jack managed to get one eye open and said with a sigh of utter contentment, "Gee, ain't it been a swell day?" The lumps of joy in every throat were eased considerably into gentle laughter, for true to her role, Grandma Howell said with a mischievous grin on her sweet face, "Don't say 'ain't,' child. It AIN'T polite!"

The Reformation Hasn't Reached Peru

By STEWART W. HERMAN

Amazing cities of 500 years ago are now dirty and poor. Roman Catholic teaching touches only the surface of the ancient paganism

CLOSE TO CUZCO'S huge cathedral stands another big church which was built long ago by the Jesuits, much to the displeasure of a proud bishop who disliked competition. Both churches—like most of the Spanish colonial buildings in the old city—were wrecked by an earthquake several years ago. The cathedral has already been restored as a gift of Spain, but masons are still busy on the *Compania* church near by.

Inside the main portal of this Jesuit sanctuary hangs a large oil painting of Ignatius Loyola standing triumphantly, holding in his upraised right hand the scourge of his *Spiritual Exercises.* (This is the book upon which strict Jesuit discipline is built.) Prostrate around him cringe the trembling bodies of all the reformers—John Hus of Bohemia, Wyclif of England, Luther of Germany, Calvin of Geneva, Knox of Scotland. No foe remains to be vanquished!

SOMEHOW, however, the Loyola picture seems out of place here. There can be no doubt that the Society of Jesus, founded by Loyola, did much to counteract the effects of the evangelical reformation, especially in Spain. But here in Peru, where the real work of Luther is virtually unknown even today, Romanism has never been seriously exposed to the "danger" of the Reformation. Moreover, while Roman Catholic conquerors certainly captured Cuzco, the Catholic Church never really converted the Incas.

Cuzco was the Rome of the ancient Incas, the hub of a vast Andean empire stretching from the boundaries of Colombia in the north to Argentina on the south. Here in a beautiful valley, 11,000 feet above sea level, sheltered by magnificent mountains, stood the Temple of the Sun toward which all roads converged. Over these narrow but excellent highways sped couriers with weekly reports as well

THE REFORMERS TREMBLED
Church of the Jesuits in Cuzco

as express runners bringing fresh fish from the distant seacoast. The same roads eventually brought the Spanish adventurers and a new religion.

The Temple of the Sun became a Christian church—literally! Today you can still see the close-fitted Incan stones serving as a base for a Dominican sanctuary, just as part of the foundation of Herod's temple (the wailing wall) was used to support the sacred precincts of the Mosque of Omar in Jerusalem. No Indians bother to wail over these Incan walls which are a common sight in Cuzco today. But, below the veneer of Christianity, pagan practices proceed as before. They are vividly described in *A Monk Lives Again,* written by an ex-priest who escaped in fear and terror some years ago from this same monastery standing triumphantly on the base of the Incan sun temple.

TODAY CUZCO, full of its Incan and Spanish memories, is interesting chiefly as a point of departure for Machu Picchu, the lost city so sensationally discovered, not by Francisco Pizzaro but by a 20th century American, Hiram Bingham. "A city set on a hill cannot be hid," says the Bible. For hundreds of years Machu Picchu successfully refuted that declaration. Now its hundreds of bold terraces—cleared of jungle growth—can be visited in one day by any tourist with a steady eye, a calm stomach, and a reasonably stout heart. Shall we go?

As the rising sun touches the light-brown roof tiles of Cuzco, you are already seated in an antique (1924) American bus switch-backing its way up the Cuzco and Santa Ana railroad tracks to an even greater altitude. Then you sway and rattle across a broad and fertile plateau in order to plunge down narrow gorges into

a somewhat wider river valley where impoverished Indians still eke out a living among the ruined terraces of Inca cities. The river leading us down into the tropical jungle is a main tributary of the Amazon, which flows from here the whole way across the continent.

Three hours and 120 miles after leaving Cuzco the rail-bus stops and the passengers climb out. There is only one way to look . . . up! Steep mountains fence us in on all sides but in the saddle of the opposite ridge high above us can be seen some man-made walls. Suddenly two small buses come into view, lacing their way back and forth on what seems to be an almost vertical wall of rock. They have been trained to replace the little pack animals which only a few years ago carried all tourists to the summit. The construction of the unpaved auto road with its 13 hairpin turns is almost as marvelous an engineering feat as the building of the city at the top.

WHY DID THE INCAS build it? Some say it was a city of refuge, or that it was a citadel on the edge of the jungle. It appears to have been abandoned before the Spaniards reached Peru. Pizarro's men never found it. Although Machu Picchu is 3,000 feet lower than Cuzco, its lofty situation on a sharp ridge amidst alpine peaks gives the visitor a sensation of tremendous height. Steep flights of stone steps, once beautified by fountains, lead up through the royal quarters to a tiny plaza. Here stood a little temple on three enormous granite blocks and also the priests' house. The panorama is startling: *how* did they do it?

Granite is plentiful up here. With slow patience the great boulders were split up and painstakingly shaped with very simple tools. So far as is known, the only metals they had were gold, silver and copper—all "soft." Then somehow the stones were brought into place where even a mountain goat would seem to have no footing.

And they were precisely laid together *without* mortar in perfect pattern. (One tourist recently felt called upon to stick a note in a crevice he had found. With glee he wrote, "My knifeblade went in here.") It is a city of stone; only the roofs were of thatch. Even the beds were of built-in stone piled with straw and rugs. The austere Incas had no furniture.

BUT THEY HAD gardens, . . . literally, hanging gardens. Like a gigantic staircase rise the narrow terraces at one end of the city. Here their food was grown on tons of earth brought up from the valley and irrigated when necessary by water piped through tunnels from even loftier, snow-covered peaks.

It is estimated that 4,000 people inhabited this almost inaccessible city, probably as comfortably as the Indians of today live in their miserable adobe huts without any inkling of all the modern conveniences we take for granted. Some of the Inca kings were buried up here under sloping boulders in the hillside, and 150 women's tombs were found in a special cemetery.

Neither our civilization nor Christianity has given the descendents of the Incas the advantages we so often boast of. Today many of the *Indios* are virtual slaves, bound to the landowners by the fact that, if they try to escape, they will simply be rounded up by the police for lack of identification papers and put into the army.

The average Indian living on someone's hacienda receives a small parcel of earth to cultivate for himself but must give 150 days' work to the proprietor, for which he receives not more than three cents

daily. If he manages to accumulate a little wealth, the state and the church seem to conspire to deprive him of it. For centuries the Andean Indians—even in the Incan Empire—have been servants and beasts of burden. All ambition is dormant.

Even in Cuzco the economic situation of the city Indian is not much better. Ordinary workers—for instance, dishwashers in the best hotel—get 3 *Soles,* or 60 U.S. cents *per day.* Rents are correspondingly cheap, especially in the fantastic rabbit warrens where dozens of families use one doorway and find their way across many dirty patios into dark holes which cost only a few cents per month. Is it any wonder that 85 out of every 100 babies die? Nevertheless the population is rapidly increasing.

There are at least two bright spots in this gloomy picture of prolonged human degradation. One is the fact that more than one half of Peru's Protestant missionaries—nearly 200—are now engaged on the "other side" of the Andes, where the neglect has been greatest, namely, in the jungle. They are bringing schools and clinics to the remotest tribes.

One society—the Wyclifites or Bible Translators—have stepped-up the translation of tribal dialects and speak to the people in their own tongue, which Roman priests have rarely been able to do.

Another remarkable thing is the "LeTourneau experiment," which is an all-out, up-to-date effort to cultivate a piece of jungle. Robert LeTourneau, American manufacturer of earth-moving equipment and noted for his strong evangelical convictions, has made a contract with the Peruvian government despite protests from ardent Catholics.

Even more amazing than his great machines are the men who operate them. They don't swear or drink. Meals are begun with prayer and there are Bibles in the bunkhouses. Frequently these workers spend their Sundays sharing their faith with Indians in the surrounding countryside. Nothing like it, I was told, has ever been seen in the camps of big American outfits.

What will become of Peru? As you fly over the coastal deserts and the steep mountains, the desolate scene is that of a perfect moonscape. Most of it, you would say, is totally worthless. But then you remember that uranium has turned much apparently useless land into "gold mines." Can the future hold such a fate in store for barren Peru?

An Italian scientist has already suggested that Peru combines all the qualities needed for an efficient launching site for earth satellites. The higher the launching site the better. Easy access to the launching site is an equally important factor, which puts Peru ahead of Tibet or even Bolivia.

Have you been waiting to hear just a word about the Lutheran Church in Peru? Well, the beautiful new building which was dedicated only a year ago by Bishop Hanns Lilje is in full use. Eighty new names have been added to the church rolls since Jan. 1, bringing the total to 400 families in the entire country. Services are held each Sunday in German and once a month in Spanish.

Scandinavian services are still in the planning stage because a pastor—and his salary—must first be found. At its present pace, this Lutheran work among people of Lutheran origin constitutes no immediate promise of a spiritual transformation in Peru. Nevertheless, seeds are being cultivated which may yet help to crack the boulders of religious indifference and bring harvests of blessing in a backward land.

School segregation situation illustrates difficulty of applying abstract principles

By REINHOLD NIEBUHR

THE U.S. SUPREME COURT decision outlawing segregated schools was based upon the Constitution, which guarantees all citizens "free and equal" status before the law. It sets the majesty of the law (Constitution) against the traditions of the community.

Probably every Christian as well as all other "decent" citizens agree with the ultimate purpose of the Supreme Court, and know that the court was right according to logic and experience when it declared that segregated schools do not represent equality for the minority. Racial groups suffer from prejudices which are implied and supported by the very fact of segregation.

BUT NOW THAT some experience has followed the implementation of the decision, it is possible and necessary to analyze some complexities of the moral and political problem of racial relations.

One fact which has come to light is that in counties where the Negro minority does not exceed 20 per cent, there is no problem about desegregation. In counties where the Negro minority tends to become a majority, the court decision is usually secretly or openly defied.

We recognize in this fact that we are dealing with race prejudice. The size of the minorities determines the depth of the prejudice. We must remember that if we are inclined to be self-righteous in our sense of freedom from prejudice.

THE SECOND interesting fact is that many enlightened leaders in the South who have a long record of achievement in promoting racial amity, sincerely do not favor unsegregated schools. They point to the cultural differences between the two races (not inherent capacities, of course) which make common schools and classes for the two races difficult. Chiefly the problem is that integration forces an age differential of about two years into a single class.

In other words, some people take the position that the court decision is premature and places too much weight upon a general principle in contrast to specific qualifying facts. These judgments may be right or wrong. But, insofar as any evidence supports the judgments, it must remind us that a "Christian" solution to a problem is not necessarily the purest solution in abstract terms but one which is responsible in the sense that it takes all the qualifying factors into consideration.

The third significant development in the school and racial issue is the role of the church in it. On the whole the Christian churches have been creative and responsible in their attitudes. But many ministers have gotten into difficulties because their sentiments were in advance of the thinking of their communities.

Occasionally we have the frightening spectacle of religion becoming the simple servant of racial arrogance. As the great philosopher Whitehead observed, "Religion is not transcendently good but transcendently important." The worst prejudices are those which are religiously sanctified.

THE SECRET PLACE

By RUTH HAYWARD

THEY MET in the grocery store, which was really the only place they ever met these days. Once Belinda and Grace had been close friends. But a change of finances had put Belinda in a better neighborhood and a bigger house.

"You look wonderful, Grace!" Belinda exclaimed. "How on earth do you do it? All those children, and such a peaceful look!" She sighed, tears near the surface.

That was the way she was these days —shaky, harassed, tense, and near breaking. The pace she lived did it, the scurrying, mounting responsibilities, the everlasting confusion, with never a moment for getting away from things.

AS THEY TALKED Grace sensed that Belinda needed her, at least needed to talk more, so she asked her to go home with her, a couple blocks away.

As they drank coffee in the small, littered kitchen, Belinda looked at Grace with increased wonder. "How can you be so calm? Doesn't it bother you?" She swung a hand toward the tiny, inconvenient kitchen. "With your five I know you have twice the activities with school and church that I have with only Janie. And I haven't any time to myself. It's just rush, rush, rush . . ."

"I know," Grace said as she poured more coffee. "And bills, laundry, and so little to do with. But . . ." she shrugged and laughed, "it's my life and I wouldn't swap it for anything."

"Well, I don't know," Belinda answered. "Right now I'd give a lot for one day of peace . . . or even an hour!"

"I USED to feel that way, too, Belinda." Grace confessed. "It seemed as though things were just one aggravation after another. I got cross and irritable, and that just made things worse for all of us. Dick felt it, and the children, too.

"Finally, one night I was ready to explode. Dinner was late and it was nearly ten o'clock when I finished in the kitchen. I went outside with the garbage, and when I did the kitchen door locked after me. There was so much noise inside from the children and the radio, I knew they would never hear me. So I had to walk around to the front of the house.

"As I walked, I looked up. Honestly, Belinda, I hadn't even looked at a star for years. Well, that night I did, and suddenly I felt very still and as though I was alone in the world. Thoughts came to me from the Bible, like 'Be still and know that I am God' and 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.'

"For the first time in many, many years I was at peace, with myself and the world.

"After that I went out each night for a few minutes alone in the yard, and when I waked for a few minutes during the night I always looked out, and always I felt that same sense of peace, of having found the secret place . . ."

BEFORE BELINDA left her friend's home that morning, she learned that there are many ways of finding the secret place of solitude.

There must be obedience to God's word for peace: "Be still . . ." and he will surely "give his angels charge over thee, to keep thee in all thy ways."

THE MYSTER

OF GOD

Could a crucified Galilean be
Christian belief that the hi
foolishness to some, but to ot

"WHAT'S THIS PAIR of ducks our pastor was talking about in his sermon?" That's a good question, now that the word "paradox" has risen to pulpit popularity. Some kind of explanation seems due.

A paradox actually consists of a queer pair of ducks that you have difficulty getting together in one pen, like two old ganders that won't tolerate each other. When you have two propositions which contradict each other, one must be true and the other false. But one may be generally accepted as true, and yet not be true. Then you have a paradox.

Columbus surprised his fellow-countrymen with a paradox when he asserted that the world is round. Everyone took for granted that it is flat. Things are not always as they appear. We sit in a railroad car in the station, looking at a train next to ours, and don't know whether our train is moving or the other one until ours gives a sudden lurch and we know that ours is moving.

A straight stick partly under water may appear to be bent. When you run your hand along it, you discover it is straight. It's the refraction of light which makes it appear to be bent.

"PARADOX" COMES from two Greek words meaning "contrary to appearance." A paradox involves two propositions which contradict each other. A train seems to be moving but is not moving. People suppose the earth is flat but it is round.

Either you are now existing or you are not, and you can't both be existing and nonexisting at the same time. Straightening out contradictions is the basis of all logical thinking. When a witness contradicts himself in his testimony in court, the prosecution or defense will pounce on his testimony and tear it to shreds.

If anyone insists that two contradictory assertions are true, you have to do some investigating. What you usually discover is that a mistake has been made. What seems contradictory is not contradictory at all. That's the way we resolve the paradoxes of the flat-nonflat earth, the moving-nonmoving train, the straight-nonstraight stick.

IT IS POSSIBLE that there are paradoxes or apparent contradictions which we cannot resolve. No matter how hard we try, or how much investigating we do, we cannot get rid of the contradiction. In such a case it is quite clear that we are confronted with a "mystery" or a "miracle," that is, with something we cannot understand.

Ordinarily, such a meeting-up with a contradiction could only be the spur to further investigating. The human mind is so made that it will not rest until it has solved its mysteries. It is good that this is so, because in this way we have made our programs and succeeded in conquering our environment and controlling things to such an amazing degree.

By MARTIN J. HEINECKEN

Philadelphia Seminary professor, author of a forthcoming book on Kierkegaard.

of the heaven and earth? The revealed himself in Christ is the divine power of salvation

But it is Kierkegaard's contention that whenever we are confronted with God in his revelation it will appear to us as a contradiction which we cannot get rid of or explain away. God in his revelation, therefore, remains a miracle, a mystery, an absolute paradox. In fact, all the decisive words we use when we speak of the God-relationship are absolutely paradoxical.

It is best to go to the very center of this revelation—to the revelation of God in the man Jesus. Here we can see most clearly that we are confronted with an absolute paradox, an absolute miracle, and an absolute mystery.

IT IS QUITE CERTAIN that the believers saw God in Jesus, quite counter to the general opinion. General opinion held him to be the son of a carpenter. If Jesus was God, he was God quite contrary to appearance. Though we have no real conception of what God is like, no one would seriously expect God to appear as a babe wrapped in swaddling clothes and laid in a manger, and above all we would not expect to see him crucified as a criminal on a cross.

And finally, there certainly is a contradiction in saying that the God who is spirit and everywhere present and not confined to one place or another, and who has neither beginning nor end, "came down from heaven . . . and was made man, and was crucified also for us under Pontius Pilate."

There is no explanation of this mystery. It is absolute miracle precisely because it is clear that this is something only God could do, and actually did, entirely of his own initiative. Man had nothing to do with this, as some of the evangelists meant to indicate with the token of the virgin birth.

This is not something which man could reproduce, the way he can imitate the tricks of the magician once he has learned to do them. This is the "absolute miracle" of God coming down to man in his need. It is the absolute mystery of the God who stands before man in the "hiddenness"

of the carpenter and is discerned only with the eyes of God-given faith.

Is it not strange that Jews who held it to be the greatest of blasphemies for the creature ever to be confused with the creator should nevertheless make this their confession, "Jesus is Lord"? They meant not only that they were devoted to Jesus as they might be to an earthly lord, but also just the opposite, namely, that they recognized his absolute claim upon them in absolute repudiation of any other lordship over them.

RIGHT FROM THE START, in the Christian church, every variety of explanation was offered in attempts to tone down or get away from the absoluteness of the miracle and the mystery. Some said Jesus wasn't really God, but somewhere in between God and man. This would explain how Jesus could be trudging the roads of Palestine while the true God continued to hang out the stars and keep the universe running.

Others suggested that Jesus wasn't really a man, but only appeared to be one. But the first disciples of Jesus were sure he was a true flesh-and-blood man. This was no phantom who sat eating with them. Even after the resurrection he was no phantom, nor even after the ascension. For "in, with, and under" the bread and wine in the Lord's Supper we receive the same "flesh and blood" Jesus whose body was broken on Calvary.

Some said Jesus was not God at all, but the finest and best of men, who showed us what God is like—loving, forgiving, concerned with all his children. But honest examination of the record shows that the testimony of faith is consistent from the beginning. Jesus put his claim on his disciples as "Lord and God," and this was the stone of offense, the stumblingblock to some, or else it was foolishness, while to others it was "the wisdom and the power of God."

Others said the mystery of Jesus could be explained because there is no real difference between God and man, and essentially all men are divine. Jesus revealed this more clearly than any other person. What he was capable of we are all capable of in varying degrees, and all men reflect in greater or smaller measure their divinity. So once more the miracle vanishes, and man is really at the controls. He is a little god in his own right.

AGAIN AND AGAIN such explanations have been offered, and each time they have been resisted. They have been resisted because of the consistent witness of those who could not ignore what they had experienced. On one hand they had known Jesus as a man, their brother, who shared their sorrows and burdens and was "tempted in every point" as they were and yet always trusted God and did not waver in doing his will. On the other hand, in Jesus they were confronted with the Lord of their lives, with none other than the One who had created all things to begin with, and who would bring them to their final end.

Before this One they surrendered. They loved, trusted, and obeyed him. He was the One who judged them, yet loved them. He was the One who was the unseen presence that went with them through the valley of the shadow—contrary to the general opinion of men, contrary to appearance, contrary to reason.

When someone offered an explanation which would take away the mystery, the keenest minds among the Christians resisted the explanation. This, above all, is what Kierkegaard did, the most astute reasoner of them all. And so he preserved the absolute miracle and the absolute mystery, and let God be God.

By BETTY WESTROM

CHURCH FOR THE BLIND AND DEAF

CARVED ABOVE the door of the little stone church on the quiet street is the Aramaic word *"Ephphatha,"* which means "Be Opened." It is the word spoken by Christ when he worked a miracle of healing on a deaf man. The church, Ephphatha Lutheran, in Faribault, Minnesota, is one of the few churches in the world which minister solely to the blind and the deaf.

Its remarkable 55-year history is a story of thousands of persons with visual and hearing handicaps who have learned that a church cares deeply for them, that their church is concerned that they shall not be spiritually handicapped. Here the gospel of Christ invites hearts to "be opened" to divine grace.

EVERY CHURCH has its youth work, but in a special sense Ephphatha *is* youth work. The congregation is composed of students of the Minnesota School for the Deaf and the Minnesota Braille and Sight Saving School. The church is located midway between the two campuses. Most Protestant students at both schools make it their spiritual home.

The young people range from kindergarten through high school age. Arranging social, educational, and worship experiences for them is a big assignment for the church's young pastor, I. M. Thvedt. He is responsible for the spiritual care of 140 deaf children and 70 students from the Braille and Sight Saving School.

Beginning in 1900 as an informal chaplaincy arrangement at the schools, it was served by a part-time pastor. The first class of deaf students was confirmed in 1903.

A pastor who came in 1919 arranged for the purchase of an old two-room schoolhouse to be converted into a church. It was dedicated in 1920. At last, in 1941, the stone church was dedicated.

FROM A RURAL PARISH in North Dakota to the specialized work at Ephphatha was not an easy step for the present pastor, a soft-spoken young man with a blond crew-cut. First, it was necessary for Pastor Thvedt to learn the sign language used by the deaf.

Scavenger hunts, watermelon feasts, hikes, picnics, hymn-sings—all of the things that every young American Christian enjoys—find a place in the church's program. The blind youngsters, having learned in school to find their way in a spirit of self-reliance, do a first-rate job on a scavenger hunt.

The basement recreation room at the parsonage is open almost every evening for anyone who wishes to drop in for a game of shuffleboard or darts. Ephphatha has one Luther League for the Braille school students and two leagues for the deaf.

Pastor Thvedt gets assistance in the religious classes for the deaf from teachers at the School for the Deaf and from a small number of deaf adults who worship at Ephphatha. Also helping are Mrs. Thvedt and Mrs. H. O. Bjorlie, widow of the former pastor, and now housemother at the School for the Deaf.

Upstairs in the church is a rapidly growing lending library for the blind. Blind people from all parts of the country may borrow Braille and "talking books" of Christian doctrine and devotion.

BECAUSE EPHPHATHA serves youth, there is much social activity, but worship is its central concern. Before nine o'clock each Sunday morning a bus from the Braille School stops outside the church. The visually handicapped walk into the building hand-in-hand, those with limited sight assisting the totally blind.

Eyes may not see the lighted candles on the altar, or the shafts of light entering through stained-glass windows, but beauty invades the darkness as fingers move swiftly along the lines of the Braille hymnals and voices join in singing "Beautiful Savior" or "He Leadeth Me." Those with partial sight sing from hymnals with enlarged type.

The young people serve as acolytes and ushers. A high school girl who is totally blind plays the hymns and the liturgy with a high degree of musicianship.

Later the deaf children may be seen walking up the shady street toward Ephphatha. The Lutheran liturgy has been shortened somewhat for their service, because "watching" a service is more tiring than "hearing" one. Some words in the liturgical responses are changed, substituting words for which there is a sign. For example, "beseech" is signed as "ask." The pastor does not turn toward the altar for prayers, because the signed words would be lost to his deaf congregation.

New earphones and an enlarged amplifying system have been placed in the

Stone church for the blind and deaf was dedicated at Faribault in 1941. Here the gospel is preached in sign language and the Bible is read in Braille. Church services for the deaf are conducted in many U.S. centers.

church for those who have a little hearing. These youngsters, as well as many who have no hearing, pray the Lord's Prayer and confess the Creed orally, while others join in the sign language. Because speech for the deaf is achieved only with difficulty, these spoken prayers are an achievement offered proudly to their God.

A Christmas program at Ephphatha is a great experience. Deaf students in white vestments, who comprise the sign choir, present the familiar carols as a small group of blind children sings.

Visual symbolism has always given added richness to religious expression, and nowhere is this illustrated with more beauty than in the sign language used by the deaf. It is literally "poetry in motion" as the choir sings "Silent Night" or "Away in a Manger."

The sign for "Jesus" is made by touching opposite palms with the middle finger of each hand, symbolizing the nail-pierced hands. Hands are folded for the word "pray." Then there is the sign of the Cross and the up-pointing hand, symbolizing God.

With quick, graceful movements the children communicate the imagery of the Christmas story. Heads are pillowed on folded hands for the word "sleep," and a

CHOIR LEADS "SINGING" IN SIGN LANGUAGE
This is the Easter service at Ephphatha

rocking of the arms means "child."

Those who watch and listen are reminded that the message of the incarnation is a universal message, which leaps the barriers of silence and darkness. These youngsters worship a God who made use of both audible and visual signs to present that message—a God who sent a choir of angels, then hung one special star in the sky.

I Taught About God in Public School

By AGNES WHITE THOMAS

It's possible, even though church and state are separated in America, to teach public-school pupils to give thanks to God

HAVING BEEN a Sunday school teacher for more years than I care to admit, I have become alarmed by the fact that so many children receive no religious instruction in their homes. Recently a professor in a big university reported that most freshmen he meets in his classes are practically ignorant concerning the teachings of the Bible.

I am aware that even for the youngsters who do attend church school, one hour on Sunday morning is not enough time in which to teach our children about God. I decided to become a substitute teacher in the public school to see what I could do about helping our young people learn more about God.

THE FIRST MORNING, as I began my day as a substitute teacher, I followed closely the lesson plans left by the regular teacher. In them she stated that the opening exercises would be conducted by Carol Hill. Carol came to the front of the room, read a short chapter from the Old Testament, and then said, "Let us repeat the Lord's Prayer." While this was going on, most of the children were restless, inattentive, irreverent.

When the day was over and I had time to collect my thoughts, I realized that there were opportunities for religious training which I hoped would lead to action. Since I had been asked to take the same class the next day, I did much careful planning, thinking, and praying.

Realizing that some children resent change, especially if inflicted by a stranger, I knew I would have to work gradually with my plan. On the following day, before the leader of the opening exercises took over, I took a poll as to the number of children who attended church, temple, or synagogue on Sunday. I was careful to mention all religions.

THEN WE DISCUSSED the Bible and why we read it. The children agreed that we should be very quiet while it was being read, even if we did not understand all of it. I explained that although there are many denominations, there is one God.

Next we discussed prayer. I was delighted that the pupils all knew the meaning of the word, but surprised that no one saw anything wrong with saying we will *repeat* the Lord's Prayer. After a little discussion they got the point, and then with thoughtfulness and reverence we *prayed* together.

BIBLE READING IS REQUIRED IN MANY PUBLIC SCHOOLS
Children learn to be quiet when teacher is reverent

My next opportunity came at the time of the pledge of allegiance to the flag. First we discussed what the flag stood for, what it meant to pledge allegiance, and finally the newly added clause, "under God."

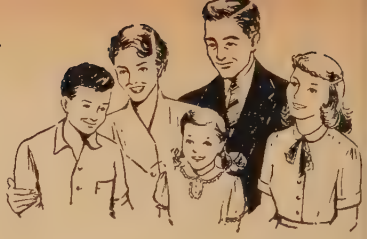
When we had our lesson in social studies, we found that many people in other lands are not so fortunate as we. We discussed the hunger of the world, and what we might do about it. Finally, one child came up with the idea I had been trying to put across: the least we can do is be thankful for our blessings.

This gave birth to the idea of saying grace before our meals. Some of the students were in the habit of saying grace at the table in their homes, but had never heard of saying it at school. Five minutes before time for the lunch bell to sound, thirty little heads were bowed, and together we thanked God for our blessings.

BEFORE THE DAY was over I thought I could detect a slight change in many of the children as they stopped saying, "me first," and agreed to share their materials and books unselfishly.

The following week I taught another grade in the same school and was delighted to find that my efforts had been worth while. Before the opening exercises were over, a little hand went up and a student wanted to know if I had taught the fifth grade the preceding week. When I asked why he wanted to know, he said his sister had a substitute in the fifth grade who told them about being "under God." I asked if his sister had learned anything else and he said, "Yes. She always reminds us to say the blessing at the table and she told us not to say *repeat* the Lord's Prayer, but to *pray* it."

ALTHOUGH THERE ARE restrictions about teaching religion in public schools, there are opportunities for a sincere teacher to help her students learn how to put into practice the teachings learned on Sunday. With the renewed interest in religion around the world, it becomes our duty to interpret this religion. We help children acquire knowledge, but knowledge will be useless unless children are also taught understanding.



THANKFUL HEART

THE DAY STARTED horribly with Dan jumping out of bed and shouting at me—yes, shouting at me!—because I forgot to wind the alarm clock last night.

"All right! All right! Just give me time to get my robe on and I'll have some breakfast for you before you go," I snapped back, shoving my hair out of my eyes and not even stopping to wash my face. "Hurry, children, hurry," I called as I passed their open bedroom doors. "The alarm didn't go off and we're late!" I raced on down the steps and nearly fell as I caught my slipper on that rough place on the third one from the top.

FAR FROM sobering me, it just made me more angry. "I guess he forgets a few things too," I fumed to myself. "And how did I happen to be the one to wind the alarm, anyhow? If it's so important for him to be on time, why can't he look after the clock himself, instead of letting me do it?" Whatever guilt I might have felt about my neglect was completely canceled by his outburst.

With efficient fury, I put water on to heat for instant coffee, mixed up frozen orange juice, put bananas, cereal and milk on the table.

"Mother!" exclaimed Karen, all freshly bathed and combed. "You wouldn't let us come downstairs looking the way you do!"

"Hold it!" I ordered, half laughing but entirely in earnest. "I know how I look and I feel even worse. I think everything is ready except pouring your father's coffee when he comes. If you'll tend to that, I'll go get dressed."

PASSING DAN on the stairs, I informed him coldly that Karen would get his coffee and I thought he could get to work on time. With an apologetic grin he held out his hand to me but I shrugged away from it. Shout at me, would he!

Upstairs I straightened the part in Pete's hair and fluffed up Susie's curls. "You both look fine," I announced with forced cheerfulness. "Now go on and have a good breakfast while I make myself presentable."

With the rest of the family out of the way I gave myself over to the luxury of a leisurely bath. I felt a brief pang as I heard first the kitchen door bang, then the children's voices and the car doors. But I gathered my anger about me like a protective armor.

Did I have to be the conscience for the whole family? Couldn't I assume they had had their morning prayers without me, for once in a blue moon? And maybe it would do them good to have breakfast without me, now and then. Perhaps I should take a morning or two a week to stay in bed till they go. Lots of women do it. Why shouldn't I? I spoil them—and what do I get but shouts when I happen to do something wrong!

BACK IN MY BEDROOM, I realized that I had laid out street clothes to do the marketing—and Dan had taken the car! Two days before Thanksgiving and no way to get the big order I was writing up last night when Dan had called to me to forget the lists and come on upstairs. Finishing them had only taken about

twenty minutes. When I'd gone up and found Dan still awake, I'd laid out most of my clothes for morning—although I'd stopped when he got impatient about being asked whether anyone could tell the two stockings I showed him really weren't mates. "Do they have to have a license to go together?" he asked, and I realized that a lot of things a woman has to think about just don't interest him.

So I tried to be considerate and flipped off the light and we said our prayers so that he could go to sleep, even though I lay awake for quite a while going over the lists again in my mind. I've invited Pastor and Mrs. Symington (or Pastor Sym and Mrs. Sym, as we call them) to have dinner with us. Pastor and Mrs. Ittel are going to their daughter's for the day, or I'd have asked them too.

PEOPLE ARE FUNNY sometimes about the two pastors and their wives. Naturally, the two men don't think alike on every subject and their wives are quite different, but they all get along very well. You'd think people would just be glad the congregation gets the benefit of the different talents and points of view. But a few—oh, well, it's mostly Eloise Clinefoos, I guess—keep accentuating every little difference they see, till you'd think no one could like both men. It's wonderful to have Pastor Ittel's experience to rely on and it's nice to have Pastor Sym's peppy new ideas. We are lucky to have such a combination, I think.

When I realized Dan had the car, I began going down a mental directory of my friends to try to think of someone who could let me use a car or who might be going to market and would take me along. It was amazing to see how few women were free just to do things on a moment's notice. I began to think everyone was either employed or had babies at home whose schedules must have first consideration. "This," I announced to my reflection in the mirror, "really takes the cake!"

I WAS WASHING the breakfast dishes while I continued to revolve possibilities in my mind. Suddenly the phone rang so shrilly that I was pulled back to the present with a jump. Dan was speaking, his voice pleasant but not effusive.

"Tom will drive the car to the house on the way to his route. If you can be ready, it would be nice to take him the rest of the way."

"Oh, that's fine! I was wondering about the marketing." In my relief, I dropped all hostilities. "Thanks, honey, just ever so much!"

"You're welcome," he answered, the warm, teasing note he usually takes to speak to me, back in his voice. "I aim to give satisfaction!"

"And you do!"

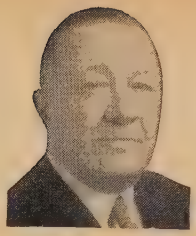
I TURNED FROM putting down the phone with a special spring in my step. It felt so good not to be mad any more. I wondered how people stand it who go on feuding for days and weeks and years. "What God hath joined together let not silent alarm clocks put asunder!" I thought, half joking and half praying.

While I waited for Tom to bring the car, I thought about it a little more. How glad I was to have our "spat" cleared up before the holiday. How could we have gone through the motions of thanking God for our blessings if we'd stayed angry? If there's one thing out of all my church training that sticks with me, it's the knowledge that you just can't really pray and hold a grudge at the same time. No heart has room for both.

And as Tom pulled up at the curb with an imperative "beep" of the horn, I knew which I wanted in my heart.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Sex education

QUESTION: My middle daughter, age ten, came out with the question, "How do you have a baby?" How should I have answered her? Shall I do so in the presence of my other daughters, eight and twelve? They were there when the question came up.

REPLY: It would have been more surprising if the question had not been asked. A simple answer, geared to the children's understanding, is in order for such questions. Do not go into details unless and until they are called for. Some parents make the mistake of answering a simple question with a complicated answer, and thereby create confusion and misunderstanding.

If you gave no satisfactory reply you may well raise the question again by saying, "I want to tell something about your question," or by referring to the birth of a baby nearby and going on from that point. If no questions are asked for a long time, introduce the subject by telling of a local event and proceeding therefrom, or by asking, "Did you ever wonder, etc.?"

It is important that fathers and mothers be prepared to give guidance to youngsters. Keep in mind that it is not all a matter of information—attitudes and habits are involved too.

I am sending you a list of books and booklets which are helpful. The list will be sent to anyone who writes for it.

Youth-age

QUESTION: I am a junior in high school and I am making better-than-average grades. I have a lot of friends in and out of school. There are many social doings in school and almost every boy takes a girl. I have done this a number of times, but every time I do it I get a lecture from my parents, especially from my mother. They think I'm too young for dates.

My father and mother treat me as though I were eight or nine years old. They don't seem to realize that I am growing up and want to do as other young people. Their ideas are very old-fashioned—they don't realize that things have changed.

REPLY: There are some things that your parents ought to learn and others that you should come to realize. It isn't entirely a one-sided situation.

Parents need to grow and change as children advance in years and development. They ought to realize that the teen years bring significant changes, such as rapid growth, the awakening of sex, the rise of reason, and they ought to be understanding and sympathetic toward youth's aspirations and problems.

On the other hand adolescents should admit to themselves that they are very immature and inexperienced, even though they may feel otherwise. They ought to be ready to profit from the experience and counsel of their parents. Many of youth's ideas and preferences will appear inadequate to them—even foolish—a few years hence. Both would be helped by reading such books as *Better Ways of Growing Up,* Crawford and Woodward; *Into Manhood,* Dickerson; *Strictly Confidential,* Hustad; and *Facts of Life and Love,* Duvall.

Case Story in Mixed Marriage

High Is the Wall. By Ruth Muirhead Berry. Muhlenberg Press. 268 pages. $3.50.

This story should be required reading for all Protestant young people. It is a novel of interfaith marriage, and graphically accomplishes its purpose: to show the deep-seated emotional and spiritual problems involved when a Protestant promises to obey the dictates of the Roman Catholic church.

The book is the result, the author says, of studying the dilemma of mixed faith marriages at first hand, for two of her children married Roman Catholics.

Mrs. Berry presents the problem from the point of view of a girl named Faith, who has assorted convictions influenced by a Presbyterian grandfather, Methodist grandmother, Quaker mother, and long associations with the Congregational church. But she was not confused, and when she fell in love with Neil, a devout Roman Catholic, she realized there would have to be adjustments. But she was sure that, although they sought God by different paths, "the beauty of one trail should spill over and add to the beauty of the other."

She could have no idea of what it would be like to live continually repressing her desire to share her religious heritage, existing in "a sort of spiritual claustrophobia."

No little booklet explaining "the Catholic view" could present the case for Roman Catholics as dispassionately as Neil and his strongly Catholic family, and no booklet explaining the dangers to Protestants could be as realistically convincing as the picture of Faith seeking to understand, always ready to go more than half way and to compromise, yet being beaten back by the wall of dogma as the Roman church teaches it.

Two children point up Faith's spiritual loneliness, as she watches them being taught doctrines she feels are false. But it is the third, a baby dying unbaptized, who raises the wall to an insurmountable barrier between the parents who love each other, who love God, and yet who cannot approach him hand in hand.

There are many characters, all of whom illustrate some phase of the interfaith problem. Mrs. Berry has been more than fair, presenting good priests and crochety sick ones, overzealous converts who annoy even their Catholic friends, Catholics who become Episcopalians, Protestants with differing problems of belief.

There are two conclusions which seem to be implied: that most Protestants need to have much stronger religious convictions to match those of devout Roman Catholics and to refute the Catholic claim that Protestants have no real religion of their own; that they are merely anti-Catholic. And secondly, that marriage cannot be a true spiritual union unless the Catholic is as willing as the Protestant partner to search his convictions and act as an individual, not as a mere mouthpiece for the dictates of the Roman Catholic Church.

High Is the Wall is essentially a case study, told in dramatic, personalized form, of the problems involved in all interfaith marriages. But it is also a challenge to the Protestant faith for its strengthening, and a warning to all Protestants-in-love-with-Catholics that love is not enough to insure a happy marriage.

VIRGINIA VEEDER WESTERVELT
Altamont, New York

Sociology in the Country

The Church in Our Town. By Rockwell C. Smith. Abingdon. 220 pages. $2.50.

Rockwell C. Smith has studied the rural community and its church as a pastor and as a sociologist. In this book he combines both insights, with the emphasis on the sociological side.

Prof. Smith describes how rural America "got that way." The provisions of the

Homestead Act, for example, largely set the pattern for land settlement and development, and laid the basis for the rural community of today. The growth of the several major farm organizations is carefully traced, and the value of each is presented in the light of goals and achievements. Included in this summary are the Grange, the American Farm Bureau, the Farmers' Alliance, the Farmers' Union, the United Mine Workers, and the Southern Tenant Farmers' Union.

The Church in Our Town presents the church as one among many social organizations seeking the interest and the time of people. Prof. Smith, after showing the rightful place of the school, social clubs, and various organizations, suggests that the church in the rural community can be of effective service to all community agencies, but in turn the community performs valuable services which benefit the work of the church. That unique work of the church is "the maturing of personality through reference to God as our ultimate loyalty."

This is a revised and enlarged edition of *The Church in Our Town* as published in 1945. The rural scene has shifted, and there have been important developments in the past decade which make this revised edition a welcome addition in the pastor's study. This book does not present the work of the church from a pastor's standpoint. It is a sociological study of the community in which the pastor and his church are trying to function effectively. This kind of study, however, is also the pastor's business, and Rockwell Smith proves to be an efficient guide. FRANK B. HERZEL

St. Petersburg, Pa.

The Church Is No Club

The Strangeness of the Church. By Daniel Jenkins. Doubleday. 188 pages. $2.95.

The church is a social institution among others, but it makes unique claims for itself, its functions, its message. By directing our attention to these latter, the author seeks to correct a conception of the church widely prevalent: that it is only one among the many organizations of our complex society, often serving merely as a club within the financial range of those who cannot afford one more expensive, or as a nursery school using a religious vocabulary.

The question, Is the church necessary? the author answers affirmatively. The idea of a solitary Christian or a Christian-at-large is an expression of sociological naivete or absurdity. The church is not a convenience, a mutual admiration society, or even a necessary evil. It is the organ by means of which the divine reconciliation through Jesus Christ is published.

Brief chapters discuss such topics as the church and its roots in the Old Testament, in Jesus, in apostolic society; the church and the means of grace; the church on its organizational side, together with its relations to other institutions, particularly the state.

The author, a British Congregationalist, writes in a thoroughly evangelical vein. Particularly gratifying is his emphasis on the resurrection: "The fact that the church exists is the most convincing proof of the reality of the Resurrection."

The discussion of the sacraments is the least satisfactory from the Lutheran standpoint. Nor can disregard for general principles in ethics commend itself to any but the overoptimistic. The author's comments on church-state relationships, however, especially as these are involved in American public education, are especially noteworthy.

Any thoughtful reader will find in this book a rewarding experience. Most gratifying of all, though, is the fact that while the church's obligations in the here and now are stressed, it is done in terms of the eternal perspective. A. C. M. AHLEN

Northwestern Seminary

Tarbell's Teachers' Guide for 1956. Edited by Frank S. Mead. Fleming H. Revell Company. 432 pages. $2.50.

Frank Mead has again done a fine job in editing this old favorite, well-liked for its abundance of illustrative material. He has done an unusually good job where denominational viewpoints are involved and a sensitive touch is required.

OVERSEAS

FINLAND.—A CANDIDATE for election next spring as president of Finland is K. A. Fagerholm, who is now speaker of the Finnish parliament. Finland's president is expected to be a member of the state church. But Mr. Fagerholm left the church in the 20s, disturbed by the quarrel between the church and the labor movement. Since the war the relation between church and labor has improved, and Mr. Fagerholm feels he could rejoin the church. "I have been advised to join the church," he said, "but I have refused because it would not be seemly and honest to do so during the election campaign."

A lively debate is underway as to whether Fagerholm should be barred from office if elected, and whether the church should take a stand against him in the campaign. As president of Finland he would have the duty of appointment of bishops of the church of which he is not a member.

Some newspapers point out that the church has only the obligation of urging citizens to vote for a candidate who defends Christian principles on which the Finnish social structure rests. The church, they say, should leave to its members the decision as to which candidate best fulfills this demand. The secretary of the Social Democratic Party, of which Fagerholm is the candidate, asks: "Does the church intend to classify the six candidates as either sheep or goats? . . . Would it not be consistent with the spirit and endeavors of the state church to abstain from interfering in election propaganda?"

SINCE 1920 WOMEN have studied in the theological school of the University of Helsinki (about one-third of the present enrollment are women) and have become teachers of religion in Finnish schools or leaders in parish youth work. This fall Miss Liisa Paivikki applied for ordination. There are no women pastors in the Church of Finland.

Application was made to clergy of the Kuopio diocese, who said that action of the church's general assembly would be necessary. "The question is a complicated theological and administrative problem," it was stated. The bishop of Kuopio, the Rt. Rev. Eino Sormunen, in commenting on Paul's condemnation of "women speaking in church" (I Cor. 14:35), said "it is not proper to state that St. Paul was a man of his time in this matter. That leads to the doctrine that the word of the Bible is binding in some questions but not in all . . . To deny the absolute authority of the Bible is in contradiction to the confession of our church."

Bishop E. G. Gulin of the Tampere diocese told newspaper reporters that "the Saviour came to destroy all the limits between men. According to his spirit, one cannot reject the woman ministry. It is certain that this Christian freedom will overcome all obstacles in the future."

FINLAND'S SUNDAY SCHOOL teachers (there are 23,000 teaching 250,000 children), have an important place in the Church of Finland. At their annual meeting at Kajana they made a statement on the unhappy results of divorce. "We know by experience," they said, "how deeply the child's soul is injured when a home is dissolved in this way. We earnestly appeal to parents to do their utmost to find a solution of their marriage difficulties (without divorce). It is fatal for our children to begin their lives on the ruins of their own homes."

—Information Service, Church of Finland

Visitation teams are commissioned for Denver evangelism mission

ROCKY MOUNTAIN

Impact of Preaching Mission Felt in Colorado Churches

By OLIVER F. WEAVER

DENVER—The Lutheran preaching mission in Denver and other Colorado areas during the last week in October changed many complacent congregations into active, spiritually concerned groups, first reports on the mission's effects show. It was, as one layman put it, "the most deeply spiritual experience in our churches."

Nearly 500 mission teams from 53 churches of the Denver and Colorado Lutheran Church Councils visited more than 2,000 persons, of whom 900 expressed a desire to attend church membership classes. About 200 children were listed for Sunday schools, and total attendance for five special evening services was 25,975. Fifty-three visiting pastors joined local ministers at the services.

SERMONS emphasized the evangelism theme, stressed future objectives rather than past achievements. Pastor Louis H. Valbracht, Chicago, addressing ministers at the "mission to pastors" at Messiah Church,

BY-PRODUCT of Denver mission week was a reunion of two sets of brothers, all Lutheran ministers. Pastor Leonard Anderson, Denver (top left), stands behind brother Joseph, Geneva, Minn. Both are UELC pastors. ULC Pastor John Rupley, Boulder, Colo., stands behind brother Kendig Rupley, Omaha, Neb., also of the ULC.

charged that the Lutheran Church, like other denominations, was guilty of "type-casting" in the acquisition of members.

He said, "The opinion seems to be that the average Lutheran must be upper-middle class, white, Republican, northern European extraction, Kiwanis Club, suburbanite, have an average of two and one-third children per family, live in a five-and-one-half-room house, and own a car which comes somewhere between a deluxe Ford and a Buick Special."

Class consciousness, he added, is often responsible for determining where new churches are to be located. "We frequently point with pride to our swiftly growing suburban churches and conveniently forget the dying churches in the blighted areas of our cities and rural areas in which many of these new suburbanites formerly lived. This means that a great deal of our evangelistic gains are in the form of a huge gift exchange. We don't gain members. We just trade them."

Another visiting preacher, Dr. Reuben K. Youngdahl, Minneapolis, said that Christianity can spread only through laymen who take religion "out of the churches and onto the streets." But the minister of the Augustana Church whose congregation, Mount Olivet, counts 9,000 baptized members, said he was heartened "by awakening laymen who are seeing the necessity of carrying religion into everyday life."

Opening the mission week was a service at which a 300-voice choir recruited from 27 churches under the direction of Lillian Healy sang a composition by Daniel Moe, choral director of Denver University. The closing Reformation rally on Oct. 30 had Dr. Elmer W. Harner, pastor of St. Paul's Church, Denver, as speaker.

HOME MISSIONS

NEW YORK. Missionaries of the Board of American Missions have started work in 71 new fields throughout the U.S. and Canada in the first 10 months of 1955, Dr. Richard H. Gerberding reported. In addition, the Northwest Synod has mission developers working in three fields . . . Members of the board staff held a party at their offices on Sept. 19 to honor the board's accountant, Miss Beulah M. Weiser, who was completing 35 years of service with the BAM.

DELAWARE. Lutheran mission activity moved a step down the Delmarva peninsula when services were started at Milford on Oct. 1 with the Rev. J. M. Scherch as mission developer.

NEW MEXICO. A rented church building provided the setting for the first Lutheran service at Farmington on Oct. 2. Mission Developer Leroy J. Dobbe preached to 48 at the service.

IOWA. Trinity mission, Pleasant Valley, was awarded first place by the Iowa Rural Church Institute for the participation of its members in community activities. Pastor Robert F. Lorenz said that members have contributed much time lately to the repair and improvement of the church property.

NEW JERSEY. Mission Pastor Zanis Kristbergs of Lakewood recently gave books about Latvian history to Governor Robert Meyner as representative of the state's 2,000 Latvian DPs. The books will be distributed to educational institutions.

HAWAII. A trailer ministry has been established on the island of Kauai with Pastor Tom Allport of the Lihue church in charge. By its use, it was possible to conduct four additional vacation Bible schools on the island last summer.

TEXAS. Adults who attend Sunday school at Our Saviour's Church, Victoria, have to go to the doctor's office every Sunday morning. Pastor N. H. Kern reports that because of crowded conditions in the Legion hall where the congregation worships, the adult class occupies a physician's reception room across the street. Two classes meet outdoors.

REDEDICATED after completion of remodeling project was St. John's Church, Hebron, Ill. (See Wartburg Synod news letter, page 44.)

CENTRAL STATES

Pastor Returns from Germany With Tale of Refugees' Plight

By PAUL WIEGMAN

OMAHA—A Central States Synod pastor returned last month from Germany, where he had screened refugees as prospective emigrants to the U.S., on a two-month assignment from the Lutheran World Federation. Pastor Henry Dumler of Christ Church, Davenport, Neb., shared the assignment with the Rev. Walter Hellman, ALC, San Marino, Calif.

Pastor Dumler's schedule called for interviews in Munich, Karlsruhe, Kassel, Berlin, Hamburg, Rendsburg, and Bremen. He was present when the 5,000th visa issued under the U.S. Refugee Relief Act was presented to Karl Werner at the American Consulate General in Munich.

He worshiped at East Berlin's Marien Kirche, and visited the refugee camp seeing 600 refugees who sat on suitcases and bundles awaiting their turn outside the registration office. They had a long wait.

According to Pastor Dumler, there are 40,000 refugees in Berlin, 4,000 of them crowded into a former factory. "All passengers on the plane, on which I returned," said Pastor Dumler, "were refugees—but myself. The hope for the people interviewed lies with our Lutheran churches and Lutheran people in America. They are waiting for job assurances from America."

THREE Lutheran congregations in Fremont, Neb., joined for a Reformation service Oct. 30. Speaker for the event, sponsored by Salem Church (ULC), First Church (UELC), and Sinai Church (Augustana), was the Rev. Rosvold V. Peterson, regional director for the Board of American Missions of the American Lutheran Church. His subject was "The Reformation Church Today." The rally was held at Salem Church, and Salem's choir director, Oscar Lyders, led the combined choirs of the three churches, the Midland College choir and the seminary chorus in an anthem by the late F. Melius Christiansen, former director of the St. Olaf College choir, who died this year.

First Church, Nebraska City, heard its pastor, Leo Nielsen, preach at the Reformation festival. A union Reformation service was sponsored at the local Methodist church by the ministerial association.

LOYALTY MONTH was observed during October in the Homer and Hubbard, Neb., parishes. After Oct. 23, according to Pastor Edward Rohlfing, "our reckoning showed that over 100 of our members had not been in church at all for the month up to that time. Those who are loyal and have discovered the value of regular worship need to help those who have not yet found it."

The sector project for stewardship in the two congregations is scheduled to finish in November, the evangelism campaign in January.

To help Kent Memorial Church of Sunrise Beach, Mo., "get to its feet and become self-supporting," the synod's home missions committee has voted to continue to grant car expense help to Pastor Raymond E. Johnson in 1956.

Missions Report Good Progress On Road Towards Organization

By CLYDE G. STEELE

DETROIT—Four new missions are off to a good start in the Michigan Synod. Christ the Redeemer, Adrian, the Rev. Ronald Fuller, mission developer, held the first service Sept. 18. Average attendance per Sunday has been 96, with 24 in Sunday school.

Atonement, Detroit, developed by the Rev. Alfred Buehner, began services on Oct. 2, with 93 present and 68 in Sunday school. The Grand Rapids mission (the Rev. Frank Starkey) opened in October with 125 at the first service, 50 children in Sunday school.

Pastor Kenneth Ferguson, who is developing a mission in Lansing, reports progress. A parsonage has been purchased and a site for the church selected.

The Michigan Synod evangelism committee, under the chairmanship of the Rev. Richard Albert, is making plans for the 1956-

(*Continued on page 38*)

A Luther Leaguer Asks:

"IS IT A CRIME TO BE A TEEN-AGER?"

BECAUSE Margaret Woelfle got tired of people "looking at me on the street as if I were a criminal just because I'm a teen-ager," she sat down to write out her complaint. "They call us juvenile delinquents," she headed her story, published in a local newspaper.

Margaret Woelfle is a 15-year-old high school sophomore with a flair for writing, a Luther Leaguer, and a member of Trinity Church, Stapleton, Staten Island, N. Y. "Of course there are juvenile delinquents," she admitted, but "why should all teen-agers be labeled 'bad' because a few go wrong? . . . The jails are full of people, yet we of the younger generation don't call all adults criminals. Why, then, should adults call all teen-agers delinquents?"

"In the papers," the Luther Leaguer wrote, "headlines are constantly filled with the terrible things teen-agers do. In television series based on the 'average' American family, youth is portrayed as a moron who despises homework, monopolizes the telephone, and talks what seems to be a foreign language . . . We see and read so much about the unco-operative and childish way we act, is it any wonder we are confused? If people expect us to act this way, are we normal if we behave otherwise?"

Margaret Woelfle
The other side of the story

Admittedly, Margaret did not have all the answers to the problem of juvenile delinquency. But, as one paper put it, she spoke "for the thousands of good kids on Staten Island" who usually don't get into the papers while the bad ones do.

MICHIGAN . . .

57 evangelism campaign. A workshop for pastors will be held at Christ Church, Detroit, Jan. 25-26, to undergird the synodical program.

Synod Treasurer Kenneth Johnson reports that during the first eight months of the year synod contributed 82.7 per cent of its apportioned benevolence and was second among ULC synods. Congregations paid 81.7 per cent of their LWA quota placing the synod third in the ULC. More than 50 per cent of the congregations are contributing from 100 to 167 per cent of apportioned quotas.

Christ Church, Monroe, the Rev. Raymond A. Heine pastor, completed a financial canvass for debt reduction and for providing additional educational facilities. The 360 active members raised $92,000 in cash and pledges.

Lutheran churches of Michigan (600—all synods combined) are making rapid progress in providing assurances for refugees. To date 365 have been received, toward the goal of 600, one per congregation. They come in at the average rate of one per day, A. Miller of Lutheran Charities, Detroit, reports.

A "program of advancement" launched by Immanuel Church, Jackson, the Rev. Everett Bunck, combines a $90,000 building fund appeal with a program for membership growth. The congregation has grown from 158 communicants in 1950 to 302 in 1955; goal is 450 by 1960.

NEW YORK

Deaconess Consecrated In Rochester Church

By HERBERT A. BOSCH

ROCHESTER—Sister Carol Hoehn, who joins the staff of the Philadelphia Home for the Aged, was consecrated as a deaconess at the Church of the Reformation, her home congregation. Dr. Alvin E. Bell, former president of the Deaconess Board, conducted the order of consecration. The silver cross was presented to the candidate by Sister Anna Ebert, director of the Deaconess Home in Philadelphia. Liturgists for the service were Pastors A. L. Beck and A. R. Gibson.

Church of the Resurrection, the Rev. Eugene L. Stowell pastor, observed its 30th anniversary in October. Dr. Frederick E. Reissig, executive secretary of the Federation of Churches, Washington, D. C., spoke.

Miss Unada G. Gliewe, a member of Church of the Reformation, and graduate in fine arts at Syracuse University, has joined the staff of the Board of Parish Education as artist. She was active in Genesee Valley District Luther League.

More than 400 members of the synodical Missionary Society attended the three-day convention at Church of the Reformation, Oct. 14-16. Officers elected were: Mrs. C. G. Bernstrom, Rensselaer, president; Mrs. Eugene L. Stowell, Rochester, vice president; Mrs. George G. Hackman, Staten Island, secretary; Mrs. Frederick W. Hashagen, Mineola, treasurer; and Mrs. Gertrude Laurie, New Britain, Conn., stat. secy.

BUFFALO—Honored for forty years of service to the Sunday school of Concordia

40 YEARS A SUNDAY SCHOOL TEACHER: Miss Drusilla H. Stengel with (left to right) Superintendent Edward L. Schaertel, Pastor McKnight, and Pastor Bosch, of St. Paul's Church, Blossom, and St. John's Church, Elma, N. Y.

MARKER in memory of a pioneer congregation and its pioneer pastor was dedicated at Zion Church, Douds, Ia. Zion was first English Lutheran congregation in state, Jacob Scherer its organizer and first pastor in 1848. Iowa Synod President Alfred J. Beil stands with (l. to r.) Pastors R. Waldo Hanson, G. A. Saathoff and E. A. Piper behind boulder bearing plaque.

Church was Miss Drusilla H. Stengel who received gifts and words of thanks from over one hundred former and present members of the school's teaching staff.

Miss Stengel had begun teaching while a student at Buffalo State Teachers' College and had kept up her work when she became music teacher at a local high school.

PASTORS' CONVOCATION attracted most Buffalo area pastors to Parkside Church on Oct. 6 where Synod President Frederick Knubel and Dr. Robert Hershey spoke . . . The Women's Auxiliary of the Home for the Aged gathered gifts and donations in October . . . Holy Trinity Church received a $2,000 gift from friends of the late Frederick Henrich, active Lutheran layman, for the trust fund available to students.

EVANGELISM keynoted the fall rally of the Western District Luther League at Atonement Church, attended by 325 young people . . . Grace Church, North Tonawanda, was host to 350 delegates and guests of the western conference missionary convention.

Reformation Sunday united 2,500 in worship at the festival of faith sponsored by the Erie County Council of Churches in Kleinhans Music Hall. Dr. Paul Scherer spoke. Orchestra, organ and a choir of 150 voices provided the music.

PENNSYLVANIA

Renovated Church House Rededicated in Harrisburg

By VIGGO SWENSEN

HARRISBURG — Rededication ceremonies following the extensive renovations of the Lutheran Church House, headquarters of the Central Pennsylvania Synod, were conducted Oct. 8 by Synod President Dwight F. Putman. Speaker was Dr. George H. Berkheimer, executive secretary of the ULC's Board of Pensions and former synod secretary.

The church house was erected in 1940. The synod had been formed two years earlier when four synods merged. Growth of synod activities and staff led to the decision in 1954 to enlarge office facilities and to provide more space for board and committee meetings by turning the secretary's apartment into office space and by constructing the board room in the wing formerly used as a garage. Cost of the project including air conditioning, elevator, gas boiler, and basement snack bar was $50,000.

The East Penn. Conference met in Zion Church, Enola, Oct. 17, re-elected officers, and heard addresses by Dr. Theodore G. Tappert of the Philadelphia Seminary, President Putman, Secretary Ralph Robinson, and Home Mission Superintendent Martin Tozer. Through its committee on social missions and Christian education, the conference sponsored an evening discussion program on "Family Life in the Congregation." Officers are Pastor Ralph R. Bergstresser, Highspire, president; Dr. Wm. V. H. Davies, Harrisburg, vice president; Pastor Robert L. Koehler, Jr., Harrisburg, secretary; and Harry S. Gipe, Lebanon, treasurer.

PA.: HARRISBURG . . .

Women of Christ Church, Harrisburg, have begun a "One Day a Month" program. Meetings are held the last Wednesday of each month and include study courses in Bible, doctrine, and Christian life, and visits to shut-ins. Mrs. Enders Kaylor is president.

Grace Church, Camp Hill, will build a church seating 415 persons alongside its old building which seats 115. The seven-year-old congregation burned its mortgage last year, and is ready to engage in the new $289,000 project. Present building is to be used for Sunday school classes and smaller services.

A PIN OAK TREE was planted in Harris Park Oct. 22 honoring Dr. Robert L. Meisenhelder, pastor of Trinity Church for the past 55 years, and oldest active Lutheran minister in Harrisburg. Dr. Lewis C. Manges, pastor emeritus of Memorial Church, Harrisburg, paid tribute to Dr. Meisenhelder for "the spiritual and moral help he has given his community for more than half a century." The event was sponsored by the Harris Park Civic association, of Harrisburg.

Fiftieth ordination anniversary of Dr. David S. Martin was commemorated Oct. 11 in St. John's Church, Hoernerstown. Dr. Dwight F. Putman preached the sermon. Pastor Richard B. Martin, son of Dr. Martin, conducted the service. The greater part of Dr. Martin's ministry was spent in York. He was statistical secretary of the old West Penn Synod and president of the York County conference. Dr. Martin retired Oct. 31.

Cornerstone Laying Stresses Foundation of Christian Faith

By WILLIAM C. ROEGER

NORRISTOWN—It was a "cornerstone laying with a difference" which St. Andrew's Church celebrated in Perkasie last month. While most churches include in their cornerstones documents of the time in which the building project is begun, such as newspaper clippings, church bulletins, stamps and

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others, St. Andrew's included only the Bible and the Book of Concord. Two former pastors of St. Andrew's, Charles F. Brobst and Atwood T. Smith, desposited the volumes.

Said Pastor Brobst in placing the Bible: "A church built upon this book will prosper and be safe, but a deviation from these teachings means disaster." And Pastor Smith, who added the Book of Concord to the Bible, said: "This is the Lutheran interpretation of God's holy word and the teachings of Jesus Christ in what it means to be a Christian, based on God's word. All of us should be a living interpretation of this book."

Norristown Conference President Paul J. Henry of Royersford made the principal address. Completion of the new edifice will provide the congregation with its own church for the first time in its history. As a union church, St. Andrew's has been sharing its building with an Evangelical and Reformed congregation.

ULC President Franklin Clark Fry was guest preacher at the 225th anniversary of Little Zion Church, Indianfield. Pastor Charles Kern of North Wales represented the North Penn Lutheran Pastoral Association. Pastor Charles F. Brobst and Assistant Pastor H. Joseph Slusser participated.

Helping Little Zion celebrate its 225th anniversary, the Brotherhood of the Ministerium of Pennsylvania held its convention at the church. Speakers at the convention were Pastor Charles E. Fair of the Levit-

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PA.: NORRISTOWN . . .

town mission, and Dr. Robert W. Stackel, director of the ULCA's Evangelism Mission.

Ministerium President Charles M. Cooper installed as newly elected officers of the synodical Brotherhood President Herbert I. Punchard, of Havertown; Vice President Ephraim B. Everitt, of Allentown; Secretary Richard H. Snell, of Reading; Assistant Secretary Frank Kulp, Jr., of Perkasie; and Treasurer Arthur A. Cassell, of Allentown. Retiring President Maurice D. Walborn of Cressona went on the executive committee.

Dr. Roland Bainton Speaks At York Reformation Rally

By PAUL LEVI FOULK

YORK—Dr. Roland H. Bainton described Martin Luther as the "common core" of the four branches of the Reformation at a rally commemorating the event Oct. 30 at William Penn Senior High School in York. The rally was sponsored by the York County Council of Churches.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

The professor of ecclesiastical history at Yale Divinity School and author of the Luther biography, *Here I Stand,* spoke to an audience of more than 1,600. Pastor Gordon E. Folkemer aided in the liturgy. The Gettysburg College choir sang two anthems.

The York conference area has 55 per cent Protestants and 25 per cent more who prefer the Protestant faith, a religious census taken by the National Christian Teaching Mission shows. Roman Catholics and those leaning towards that denomination are 8½ per cent. One per cent are Jewish.

After the division of Quickel's charge into its two components, Quickel's, Zion View, and Mount Zion, York, Dr. Emmanuel J. Hoover, pastor of the parish, has accepted the call of Mount Zion, effective Jan. 1. He will be its first full-time pastor in the congregation's 105-year history. Quickel's Church will seek another pastor.

YORK CONFERENCE Women's Missionary Society met in Union Church, York, and heard addresses by Mrs. Roy Dunkelberger from India, and Dr. Wesley L. Sadler from Liberia. Elected were: Mrs. W. W. Nace, president; Laura May Wakley, vice president; Mrs. Hilda A. Peeling, treasurer; and Mrs. Milner H. Bowser, recording secretary.

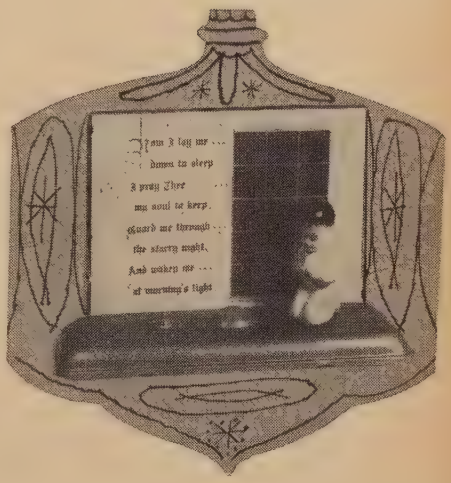
WARTBURG

Steeleville Churches Prepare For 1956 Evangelism Mission

By ARNOLD H. KAITSCHUK

STEELEVILLE, ILL.—Evangelism and stewardship were discussed at a joint meeting of seven church councils, representing all congregations of Wartburg Synod's southernmost part, in preparation of the evangelism mission scheduled in Steeleville for the week of Nov. 11, 1956. Synod President R. R. Belter attended the meeting at Peace Church, Steeleville, Oct. 12, and explained plans for the ULC two-year evangelism effort. According to recent stewardship reports, Wartburg is eighth among ULC synods in percentage increase over last year.

Nite Lights for little ones



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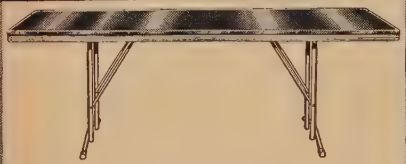

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WARTBURG . . .

Rededication of remodeled St. John's Church, Hebron, Ill., the Rev. J. Juhkentaal pastor, was held Sept. 11. Dr. R. R. Belter preached. Other guest speakers were the Rev. H. Motzkus, pastor of St. Mark's English Church, Jefferson, Wis., and the Rev. L. C. Urlaub of St. Paul's, Garnavillo, Iowa, a former pastor of St. John's. The $30,000 project was started in May 1954, under the leadership of the late Rev. Frederick E. Motzkus. A new basement was built with a kitchen under the sacristy.

Peace, Chester, Ill., the Rev. O. M. Meyer pastor, observed Synod Sunday Nov. 13 and presented budget and benevolent program to the congregation. Visitation committee members were commissioned to accept pledges for the coming year. Evangelism filmstrips are to be shown to all auxiliaries of the church this fall. Each organization will take part in the evangelism program in the coming year.

At its last convention, the Wartburg Synod voted to call a part-time stewardship and evangelism secretary to assist the president in helping congregations with their programs. The executive committee later decided that such a call was impractical at this time, and appointed five pastors and two laymen to help the congregations. Appointed were Pastors H. Rowald, J. J. Lippoldt, A. Swasko, Jr., D. Dovemuehle, and E. W. Belter; and Dr. A. Wild, a dentist in Lake Geneva, Wis.; and Mrs. Jane Small of Good Shepherd, Chicago. Mrs. Small will visit women's groups.

Salem Church, McConnell, Ill., Pastor C. Pieper, started a Sunday school after two displaced families with a number of children brought the needed impetus.

Pastor Earl Guequirre was installed at Immanuel, Lake Geneva, Wis., by the president of synod, Oct. 9. Wendell Mathews, of Chicago Seminary, Maywood, has been supplying Good Shepherd, Chicago, Pastor Guequirre's former parish.

Southern Conference met in St. John's Church, Springfield, Ill., Oct. 18-19. Among the speakers were Pastors G. Bischoff, W. W.

Roth, and E. W. Belter. Pastor O. M. Meyer, vice president of conference, preached the Communion sermon. Host Pastor W. W. Roth was liturgist. Pastor John Herring was welcomed into conference by President William Braun. All officers (William Braun, president; O. M. Meyer, vice president; R. E. Aden, secretary-treasurer) were re-elected. Next conference convention will be held at Trinity Church, Golden, Oct. 23-24, 1956.

Zion Church, Clayton Center, Iowa, the Rev. John Zerhusen, has begun the evangelism campaign in connection with the centennial the congregation celebrated this year.

—Changes of Pastorate—

CENTRAL PENNSYLVANIA

AURAND, CHARLES W. From Grace Church, Sunbury. To Lilly-Gallitzin parish.

CLAPPER, EDWIN M. From Grace Church, Altoona. To Grace Church, Red Lion.

CLARK, ROBERT R. From Trinity Church, Mechanicsburg. To Board of Publication, Philadelphia.

MARTIN, DAVID S. From Union Deposit parish. Retirement.

PRETZ, JOHN C., JR. From Christ Church, Freemansburg. To St. Matthew's Church, Catawissa.

SNOOK, LEE E. To Roaring Spring parish (following ordination).

ILLINOIS

BOLTON, TRESSLER S. From Trinity Church, Kirkwood, Mo. To Trinity Church, Milledgeville.

LA FOUNTAIN, WILLIAM L. From chaplain in Chicago hospitals. To Social Mission Society of Illinois, institutional chaplain.

LARSEN, AKSEL C. From First Church, Tulsa, Okla. To Faith Church, St. Louis, Mo.

THORESEN, WILLIAM A. From air force chaplaincy. To Trinity Church, Macomb.

IOWA

JOHNSON, ROGER A. To First Church, Cedar Rapids, assistant pastor.

PETERSON, M. W. From Trinity Church, Winside, Neb. To St. John's Church, Persia.

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God's Beautiful World	The Trees Are Gently Swaying
Roses Bloom in My Garden	See the Leaves
Spring Is Here	Wonder Song

GOD'S LOVE AND CARE

(Side A)	(Side B)
God Is Very Near	When Nighttime Comes
God Takes Care of Me	God Loves You
God Loves	He Cares for Me

JESUS, OUR FRIEND

(Side A)	(Side B)
Little Baby Jesus	I'm So Happy
O How I Love Jesus	My Best Friend Is Jesus
Jesus Loves Me	Jesus Loves the Little Children

BIBLE FRIENDS

(Side A)	(Side B)
Sharing	Friendly Helpers
I Have Two Little Hands	Our Helpers
Friendly Children	Friends

LIVING HAPPILY TOGETHER

(Side A)	(Side B)
A Helper I Will Be	Rock-A-Bye Baby
We Thank You God	All By Myself
Glad Song	A Happy Family

MY CHURCH

(Side A)	(Side B)
Open My Bible Book and Read	Happy Sunday Morning
My Gift	Who Would Like to Walk Around
Bible Stories	Tick-Tock Song

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CHANGES OF PASTORATE . . .

MARYLAND

DEATON, L. CROSBY. From Trinity Church, Germantown, Philadelphia, Pa., assistant pastor. To Christ Church, Baltimore, associate pastor.

YOST, JOHN, JR. From Salem Church, Lebanon, Pa., assistant pastor. To All Saints' Church, Baltimore.

DECEASED

DR. HAJIME INADOMI, for 33 years pastor of the Lutheran Church in Japan, died of a heart attack on October 23 in Tokyo. He was 62 years old.

Born in Kurume of non-Christian parents, Pastor Inadomi was baptized at age 13, and came to America in 1911 to prepare for the ministry. He completed studies at Dana College, Blair, Neb.; Roanoke College, Southern Seminary, the University of South Carolina, and Philadelphia Seminary, and returned to Japan in 1922 with a bachelor of divinity degree. Roanoke College conferred a doctor of divinity degree on him in 1940.

Serving as pastor of the Kyushu Gakuin Church, Dr. Inadomi was professor and, from 1932 to 1945, president of Kumamoto Boys' School. During the last ten years he was pastor of Osaka Church, and was appointed to a professorship at Lutheran Theological Seminary in Tokyo this year. He was known as an outstanding evangelistic preacher, and served as chairman of the Committee on Lutheran Church Unity of the Japan Lutheran Church. He is survived by his wife and five children.

The funeral service was held in the Tokyo Seminary chapel by Dr. J. M. T. Winther and Pastors Fukuyama, Ouchi, T. Tsuboike and Yamanouchi.

THE REV. HEINRICH F. F. LISSE, 87, died in Mount Gretna, Pa., Oct. 13.

Born in Schwirz in Silesia, he was educated in Germany, graduated in 1890 from the theological seminary in Kropp, Schles-

(*Continued on page 49*)

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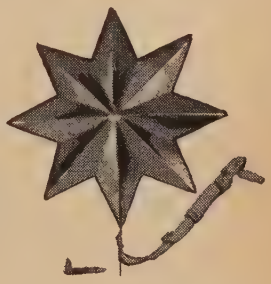

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ST. MARK'S, Bird and LeJeune Roads
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The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 9:30 & 11; Sunday School, 9:15

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

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Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

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William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 11; Sunday School, 9:45

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ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
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CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
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ST. PETERSBURG
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(*Continued from page 47*)

wig-Holstein. He came to the U.S. the next year and served pastorates at St. Johannes, Bridgeton, N. J.; Christ, Scranton, and Zion, Harrisburg, Pa. He retired in 1936 after having been Zion's pastor for 37 years.

Pastor Lisse left his wife, the former Martha Hornig; his sons, Martin W., Henry J., Karl A., and Wilhelm; his daughters, Mrs. Herman Peters, Mrs. Morgan Segner, Mrs. Louis Helly, and 26 grandchildren.

Funeral services were held Oct. 16 at Zion Church, Harrisburg. Interment was in East Harrisburg Cemetery.

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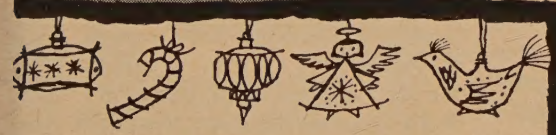

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IN CONCLUSION . . . . . .

IT'S A BIT LATE to give advice to Princess Margaret about marrying Captain Townsend. She decided against marrying a divorced man because she was "mindful of the Church's teaching that marriage is indissoluble."

Actually, there has been a long argument within the Church of England on whether remarriage of divorced persons should be permitted. The Episcopal Church in the U.S. went through such an argument in 1946, and came up with the opinion that some couples have never really been married in God's sight. A bishop is authorized, after careful study of a particular situation, to decide that no marriage existed. The church is then free to sanction the marriage of a divorced person.

Captain Townsend could qualify for remarriage according to the United Lutheran Church rule adopted by the 1930 convention. "Only the innocent party to a divorce which has been granted on scriptural grounds can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce shall have been granted."

BUT UNITED LUTHERANS in 1955 are not satisfied with the 1930 rule. The subject was discussed at length this month at a meeting of the Board of Social Missions, and will come up for further study at a commission meeting on Dec. 14. The board plans to complete a statement on this question next April, and bring it to the 1956 ULC convention for adoption.

Main points in the new statement are that 1) there are no "scriptural grounds" for divorce, and 2) no "innocent parties." Marriage is intended to be life-long. When a marriage breaks up, both parties are to some extent guilty.

But marriages do break up. Love may change to hate. Faithfulness may become a very bad joke. Should the church say that in such cases people are bound to years of bitterness or loneliness? According to the ULC statement now being prepared, pastors should make careful inquiry into facts regarding a broken marriage. If they find that the individuals involved can clearly recognize their own share of guilt, are truly repentant, and aware of the Christian meaning of marriage, they may remarry divorced people.

MOST OF OUR TROUBLE is because marriage has changed drastically through the centuries. In early Old Testament days a wife was merely a man's property (*"you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass . . ."*). A rich king such as Solomon might have 1,000 wives.

As late as a century ago, husband and wife had 16-hour days of hard labor in managing the farm and bringing up a dozen children. There wasn't time for moody concern about romance. Wives today compare their marriages with what they see in soap operas, and husbands compare their wives with trim, efficient secretaries in their offices. We expect marriage to guarantee deep, personal satisfaction, and sometimes it doesn't measure up to our specifications.

From our Christian teaching we should all learn to be aware of our own frailty and failure. Toward one another we should seek to have such compassion and forgiveness as we want God to have for us. Only on that basis can married couples live together in love until life's end.

—ELSON RUFF

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